

except in a few branches of industry, and wherever he has the smallest chance, he has excelled. The finest beats and orions brought to the Fayetteville market this year were raised by a colored man on his own truck patch; and the largest melon, (weighing forty seven pounds) was raised by the same.

This is no mere incident, he has held this pre-eminence for years.

Take away the hedge, and give the black man an open field and he will everywhere exhibit qualities of the first order.

I have in my mind's eye a young man of color, (not much colored either, although his father and mother were both colored) who is a first class stenographer, but where can he find employment?

I know a colored man who is one of the best clerks that this State has produced, but his color is against him.

We have printers who are quite proficient, but the trade unions have declared that a colored man shall not set type, except as an Ishmalite, with his hand against every man, and every man's hand against him.

We have in our midst a man who is acknowledged to be one of the most successful statesmen, among us, than whom no man could represent his district in Congress better, but his color bars him out.

Even the best positions in our colleges, established for the education of colored students, are declared to be places to which colored men ought not to aspire.

Vast amounts of money have been poured into the South, from the North, to support these institutions, and they are established, I believe, in most of the Southern States, but not a colored man fills the Presidential chair in one of them. And it is no use to tell me that there are no colored men competent to fill these positions. I know to the contrary. I happen to know too, that some of the men who are filling these positions are decidedly ordinary men. And I can name a number of colored men equal to the best of them.

Howard University had never done so well, as while Prof. Lanston was acting President, yet when Gen. Howard resigned, Lanston was kicked down and out to make room for a white man.

And last, not least, the M. E. Church (North) which has a large colored membership, and has raised up colored preachers from time to time, for more than one hundred years, has not raised a man, considered competent to fill the Episcopal office in this country.

Look where you will in church or State, and you will see this effort to make the black man appear as an inferior.

North Carolina, (to her praise be it said) so far as I am informed, holds the lead, in having a colored man at the head of her colored Normal School.

Notwithstanding all the efforts to keep the black man back, he is coming!

I rejoice in the fact that in the few fields that are open to his efforts he has not been found wanting.

He has learned the mechanic arts, and has excelled in the black smith shop, the wheelwright shop and the carpenter shop.

The plough, the buggy, and the splendid mansion all attest the excellence of his skill. He spans a river with a substantial bridge, and sends a floating palace up and down its stream.

They had a steamer on the Cape Fear river during the war, that only one man was found capable of managing and he a colored man.

But the sphere in which he has had the greatest latitude is that of husbandry in every branch of which his capacity is most fully demonstrated.

There is no natural reason why the black man should not be equal to the white man. Color is said to be only skin deep; it is not that deep; it is only on the outside of the skin.

We use to be taught that color was the result of a curse put upon Cain, for killing his brother; but a Mississippi colored preacher, has given that idea a blow from which I think it can hardly recover.

I have a mind to give you his theory; yes I will give it in his own language as nearly as possible.

He says: "In de fust place Adam was a black man, and so was Ebe, and so were Cain and Abel. Well now it would strike you very forcibly how de fust white man came upon de face of de earth. Well, I tell you all about it. You know Cain he brought some corn to de Lord, and de Lord he no hab Cain's corn, case he no like corn. Den Abel he bring de Lord some lamb, and de Lord he takes Abel's lamb. Dis make Cain mad and he kill his brother. And de Lord meets Cain next day, and he say 'Cain where is your bud-

er Abel? Cain say don't know Massa, and de nigger know all de time." He come de second time, he speak a little sharper, he say "Cain, where is your buder Abel?" Cain lie again, say he don't know! He come de third time he speak very sharp he say, "Cain, where your buder Abel? It scared de nigger so he turned white. Now if it had not been for that d—n nigger Cain, we should not have been troubled with de whites on de face of de earth. Bless de Lord!"

So you see, that while some claim that Cain was cursed black this old preacher was quite certain that he was scared white.

For my own part I take no stock in either side of this dispute. I don't know what color Adam was, or any of his posterity, before the flood. Nor does any other living mortal know.

But there is one thing we do know, viz: That every vestige of Cain's posterity was swallowed up in the flood. Likewise all of the posterity of Seth, who had mixed with that of Cain. Noah and his three sons having been clear of this evil were saved in the Ark. This puts Cain's mark out of question, as to the cause of the variety of colors we now behold.

When driven from the mark upon Cain, those who first upon the inferiority of the African race, fall back upon the stamp of servitude and inferiority fixed by Noah upon his grandson. "Cursed be Canaan; a servant of servants shall he be unto his brethren," was a favorable text with the advocates of slavery. And I am not certain that it is wholly lost its charm. There are those to-day who think colored people are only intended to be servants. They are happy in the thought that "The Lord will enlarge Japheth and he shall sit comfortably in the tents of Shem, and Canaan shall serve him."

I used to think that if the design of American slavery was to fulfill this prophecy of Noah, the slaveholders had made a great mistake in getting Cushites instead of Canaanites.

Cush peopled Ethiopia through his six sons of whom Nimrod was chief. And Mizraim peopled Egypt. The nations of Africa were, therefore, not Canaanites, but Mizraimites, Cushites. There is no prediction that either of these nations should be servants.

As to Canaan notwithstanding, there sprang from him some of the most powerful nations of antiquity; especially the Jews, of whom Melchisedec was a distinguished sovereign; also the Sidonians, Phoenicians and Syrians yet this prophecy of Noah was most literally fulfilled.

When Joshua led Israel into the promised land, the inhabitants of Gid-eon, who were a nation of the Canaanites, put old shoes and cloaked upon their feet, and old garments upon them, and took bread, mouldy and dry, and came to Joshua, and told him that their shoes and garments were new when they started from their homes, and their bread hot, and thus made Joshua believe that they had come from a far country, and so Joshua made a league with them, and bound himself under oath to let them live. After a few days the deception was discovered, and Joshua called them to account, but he would not destroy them, because of his oath. They agreed, however, to serve Israel, and brewers of wood and drawers of water unto the congregation. Hence the prediction has been literally fulfilled; they became servants of servants.

They had agreed to serve a people who had just come from bondage. (See Joshua IX.) The advocates of Negro inferiority applied to the colored race in America, who are the descendants of Cush, and not of Canaan, will have to find a new text to support their theory.

I admit no inferiority. I claim for my race all the natural capacity for improvement that any other people possess. In a word, I claim that the black man is a rational being, that he has mind, and where mind is, there is no limit to its development.

It would be a miracle if the colored people, who, for two hundred and fifty years have been subjected to the oppressive, crushing and degrading influences of slavery, should, even in a hundred years, present an appearance in every respect as favorable as those who have enjoyed the fruits of their labor. It will require ages to wipe out all the evil effects of slavery. But the gigantic strides that a few have made already is sufficient evidence of the inherent capacity of the black man. And the general improvement of the masses is scarcely less encouraging.

Upon the whole, I am quite content to abide the verdict of a candid, fair and honest criticism of the achievements of my people, up to the present time.

BUT TO THE FUTURE.

How shall we bring out of industrial

effort all desirable results? Social standing, personal comfort, a fair share of influence in shaping the destiny of the nation, and in civilizing and evangelizing the world, obtaining the general respect of mankind.

While these expressions may not cover the entire ground, yet these are among the desirable results for which we should bend our efforts.

I think our first great need is education. No matter what the pursuit, education is necessary to make it safe and profitable.

To illustrate this point, let me tell you of a bargain a man made some time ago. He agreed to work for one-fifth of the crop. Now, he did not know that he had to make fifteen bushels to get one. But that was what he agreed to do, because he knew nothing about fractions. Well, when the landlord divided the crop, taking first two-thirds, and then dividing the other third into five parts, and gave the man one of these, he thought he was being cheated. But it was shown that he had signed a contract to that effect. Now, if that man had been properly educated, he would not have made such a bargain.

I could give other instances, but I think this sufficient. This man may have been industrious enough, but his lack of education prevented him from bringing much out of industry.

The same may be said of settlements. Many have worked hard all the year, expecting to close with a considerable amount of cash, but when settlement was made there was nothing due. Now, if such were able to keep their own accounts, they would at least have the pleasure of knowing just how the account stood. I say, blessed is he that expects nothing, and they would enjoy this blessing. But he that comes to a settlement expecting something, and gets nothing, is, to say the least, not happy. But I will tell you of a rule to which there are but few exceptions. It is this, that when figures do lie, they almost invariably lie in the interest of the one who makes them. In order therefore that figures may be induced to maintain their wanted equipoise, it is best that all should learn to make them. From this simple statement it must be clear to all that none can afford to neglect education. But in education I mean not simply the rushing through a course of studies. There is often too much desire to get children through book; and parents often judge of the progress their children are making by the number of books they have gone through. I would reverse it; I would say get the books through the children. Just as food gives health, strength and vigor to the body, so should the study of books develop and invigorate the mental powers. A man is only properly educated when he can bring the best results out of his efforts in whatever direction he bends them.

Education should include a moral, as well as a liberal training. If the former fails to keep pace with the latter, we are more likely to have educated rascals than useful citizens. Educate the head as thoroughly as possible, but by all means educate the heart.

To secure the largest net rewards from industry we must pay strict attention to our habits.

We should practice the habit of economy. The tendency is to waste. We live too fast. We have too many excursions; we go to too many shows. But perhaps the greatest waste of all is that of time. Time is precious. After deducting eight hours for refreshment and sleep, the balance should be employed either in the preparation for usefulness, or in the execution of some work for the benefit of ourselves or our fellows. We, of all people, have no time to play cards and other games, even for amusement. We have too much important work on our hands. We have the destiny of our race to mould. A race which has lately come from bondage to conduct through the wilderness to the promised land of knowledge, prosperity and happiness. We should form habits of temperance. Industry will not greatly benefit us without temperance. Intemperance is the bane of society. What fearful havoc it has made in the ranks of our public men! Many of the brightest intellects among us have been rendered useless by its effects.

There is only one safe way out of intemperance. That is total abstinence from all intoxicating drinks. There can be no compromise with the evil; you must overcome it, or it will overcome you.

You may behold its victims in every path of life, except that straight and narrow path of total abstinence. Here alone you find no wrecks; it is the only path in which a drunkard was never found. The smallest divergence from it will lead you to a drunkard's grave. "A little wine for their often infirmity" has proved the ruin of

thousands.

I have thought that this was one of the things spoken of by Paul, which Peter tells us are hard to understand, "which they that are uncleaned, and unstable wist unto their own destruction."

I rejoice to see our young men coming to the front in other matters, but I shall have greater joy when I see them leading off in the temperance cause.

In connection with rum is that twin evil, tobacco. These are twins in more than an ordinary sense. You seldom, if ever, find them apart. Most all confirmed drunkards use tobacco, and the manufacturers of tobacco, recognizing the close connection between them, use large quantities of rum in manufacturing tobacco.

One of these establishments at Durham, use an average of more than eighty gallons a day. And the entire amount used in that place cannot be less than four hundred gallons a day, or 146,000 gallons a year.

Such is the deadly stream at Durham is sending out year after year to poison the nation with rum through tobacco. And many a man has smoked up a house and drank up a farm; and through these evils has bought himself his wife and children to wretchedness and woe.

Many attempt to break off from their cups, but sipping to the pipe the amount of rum they inhale from tobacco, creates a thirst for more, and brings the smoker back into bondage, more weak and helpless than before. Therefore in order to escape the evil consequences of rum, tobacco also must be discarded. I never could see what good it did anybody to make a fireplace of his mouth and chimney of his nose.

Let our young men buckle on the temperance harness and drive rum from its last retreat. Give it no rest until our land is freed from its power.

There is one thing more connected with the subject of industry which claims our attention, viz: Where can we best spend our effort? There are two opposite opinions on this point. Some think that we can never succeed in the South; others think we can never succeed anywhere else. I do not adopt either opinion. The black man is a man, and can succeed where any other man can. Yet, it is my notion, that with a fair remuneration for his labor, and with a liberal degree of letting alone, there is no place that success would be more certain than in the South. He is used to the climate, and acquainted with the peculiar industrial pursuits of this region. For this reason he holds a monopoly here that would be impossible elsewhere. In some of the pursuits he can never be supplanted. He is sovereign of the sugar plantation, the rice swamp and the cotton field. Cotton is said to be king, but he is the king-maker. Notwithstanding these advantages, there are many of our people who feel it their duty to leave the South. I was impressed with the depth of this feeling during the Liberian exodus excitement in South Carolina a few years ago. So intense was this feeling that the colored man who opposed the movement, was laid upon as a traitor to his race, as paid agent of the whites.

[CONTINUED IN NEXT ISSUE]

The remainder of Bishop Hood's address, to-gether with the addresses of Bishop Brown, Gov. Jarvis, and other reports will appear in our next. We find it impossible to get all in this issue.

Removal.

We are requested to announce the removal of the *Star of Zion* from Charlotte to Concord, to which place exchanges and correspondence will be directed.

Our Next Issue.

In our next issue we shall have much to say concerning the late Fair, and hope that it may have a wide circulation.

Premiums.

We hope to be able to publish the full list of premiums awarded at the late Fair, very shortly. The friends will please be patient.

Prof. Richardson and Chesnut.

To Professors A. S. Richardson, of the *Star of Zion*, Concord, and C. W. Chesnut, of the State Normal School, Fayetteville, our readers are indebted for the very full report of the Fair given in this issue. Both are gentlemen of a high order of talent and culture and are destined to a front place among our coming manhood.

Our Delay.

THE JOURNAL has been delayed in its appearance on account of the great press of business incident to the Fair, and from a desire to get as full a report of its doings as possible. The amount of good matter, however, which we present this week will richly repay the reader, and we hope that it will be duly pondered. We make no apology for the want of editorial matter.

Gambling at the Fair.

The managers of the JOURNAL of INDUSTRY desire to say that they were in no way, shape nor form, responsible for the games on the Fair Ground by which many were swindled out of their money. We fought them last year when three hundred dollars were laid upon our table to secure our consent and influence. We succeeded in keeping them out then, and would have done the same this time, had we had voice and influence in the matter.

CONDENSED TIME.

NORTH CAROLINA RAILROAD.

TRAINS GOING EAST.

Dec. 25, 1879	No. 47. Daily.	No. 45. Daily.	No. 6. Daily ex. Sun.
Lv. Charlotte	3:50 a.m.	4:10 p.m.	.....
" Salisbury	6:03 a.m.	5:54 p.m.	.....
" High Pt.	7:31 a.m.	7:37 p.m.	.....
Ar. Greensboro	8:10 a.m.	7:37 p.m.	.....
Lv. Greensboro	8:20 a.m.	.....	5:00 p.m.
Ar. Hillsboro	10:23 a.m.	.....	10:22 p.m.
" Durham	11:02 a.m.	.....	11:57 a.m.
" Raleigh	12:20 p.m.	.....	3:09 a.m.
Lv. " "	3:30 p.m.	.....	6:00 a.m.
Ar. Goldsboro	6:00 p.m.	10:00 a.m.	.....

No. 47—Connects at Salisbury with W & O R R for all points in Western North Carolina, daily except Sundays. At Greensboro with R & D R R, for all points North, East and West. At Goldsboro with W & W R R for Wilmington.

No. 45—Connects at Greensboro with R & O R R, for all points North, East and West.

RALEIGH AND GASTON RAILROAD.

CHANGE OF SCHEDULE.

SUPERINTENDENT'S OFFICE, Raleigh, N. C., June 6, 1879. On and after Friday, June 6th, 1879, mail trains on the Raleigh and Gaston Railroad will run daily (Sundays excepted) as follows: No. 1 Leave—Raleigh..... 8:40 a.m. Weldon..... 3:20 p.m. Neuse..... 9:06 a.m. Gaston..... 3:51 p.m. Forestville..... 9:22 a.m. Littleton..... 4:14 p.m. Wake..... 9:26 a.m. Mason..... 4:40 p.m. Youngsville..... 9:37 a.m. Warrenton..... 4:52 p.m. Franklinton..... 9:56 a.m. Ridgeway..... 5:05 p.m. Kittrells..... 10:20 a.m. Junction..... 5:13 p.m. Henderson..... 10:42 a.m. Middleburg..... 5:24 p.m. Middleburg..... 10:55 a.m. Henderson..... 5:40 p.m. Junction..... 11:10 a.m. Kittrells..... 6:11 p.m. Ridgeway..... 11:19 a.m. Franklinton..... 6:28 p.m. Warrenton..... 11:33 a.m. Youngsville..... 6:55 p.m. Mason..... 11:48 a.m. Wake..... 7:16 p.m. Littleton..... 12:12 p.m. Forestville..... 7:10 p.m. Gaston..... 12:38 p.m. Neuse..... 7:25 p.m. Arrive at—Arrive at Weldon..... 1:10 p.m. Raleigh..... 7:50 p.m.

Mail Train connects at Weldon with the Mail Trains of the Seaboard and Roanoke and Petersburg Railroads for all points north.

Train No. 3 leaves Raleigh at 4:15 p.m. Arrives at Weldon 3:30 p.m.

Train No. 4 leaves Weldon at 4:20 a.m. Arrives at Raleigh 4:40 p.m.

Train No. 3 connects at Weldon with the Petersburg Railroad for all points North and with the Seaboard and Roanoke Railroad. On Mondays, Wednesdays and Fridays passengers by this train connect at Franklin with steamboats on the Blackwater for points in Eastern North Carolina.

Train No. 3 will not run on Saturdays, but will leave Raleigh on Sundays at sundown.

JNO. C. WINDER, Superintendent.

TRAINS GOING WEST.

Dec. 25, 1879	No. 48. Daily.	No. 42. Daily.	No. 5. Daily ex. Sun.
Lv. Goldsboro	10:10 a.m.	6:34 p.m.	.....
Ar. Raleigh	12:35 p.m.	10:45 p.m.	.....
Lv. " "	3:40 p.m.	.....	7:00 a.m.
Ar. Durham	4:52 p.m.	.....	9:19 a.m.
" Hillsboro	5:30 p.m.	.....	11:07 a.m.
" Greensboro	7:50 p.m.	.....	3:45 p.m.
Lv. " "	8:20 p.m.	6:56 a.m.	.....
Ar. High Point	8:55 p.m.	7:30 a.m.	.....
" Salisbury	10:16 p.m.	9:15 a.m.	.....
" Charlotte	12:27 a.m.	11:17 a.m.	.....

No. 48—Connects at Greensboro with Salem Branch, at Air-Line Junction with A & C A L Railroad for all points South and South-west; at Charlotte with C C & A R R for all points South and South-east.

No. 42—Connects at Air-Line Junction with A & C A L, for all points South and South-west, at Charlotte with C C & A R R for all points South and South-west.